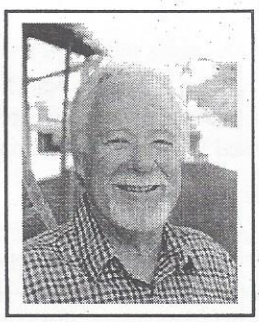
SMITH'S REPORT

On the Holocaust Controversy

Nº 108 www.OutlawHistory.com September 2004



Supporting "The Campaign to Decriminalize World War II History"

SEPARATE THE PEOPLE FROM THE PROBLEM

Only last week I read a striking letter written by Presidential candidate Ralph Nader to Abraham Foxman, director of the Anti-Defamation League. I was struck by Nader's use of the language—specific, direct, and focused on the problem, not on Abe. Below is the background to Nader choosing to write to Foxman, and then his letter itself.

NADER VS THE ADL

On 29 June Nader spoke at a conference of the Council for the National Interest titled, "The Muslim Vote in Election 2004". In addition to Nader, speakers included Ambassador Edward Peck, former Iraq Chief of Mission, and others. The conference was broadcast on the American cable network C-Span. Addressing, among other things, the U.S./Israeli alliance, Nader said:

"What has been happening over the years is a predictable routine of foreign visitation from the head of the Israeli government. The Israeli puppeteer travels to Washington. The Israeli puppeteer meets with the puppet in the White House, and then moves down Pennsylvania Avenue, and meets with the puppets in Congress. And then takes back billions of taxpayer dollars. It is time for the Washington puppet show to be replaced by the Washington peace show."

On 2 July, ADL issued a Press Release responding to Nader's comments.

NEW YORK, July 2 [U.S. Newswire] -- The Anti-Defamation League (ADL) today objected to independent presidential candidate Ralph Nader's characterization of the White House and Congress as being "puppets" of the Israeli government and Israel lobby in the United States.

In a letter to Mr. Nader, Barbara B. Balser, ADL National Chair, and Abraham H. Foxman, ADL National Director, said:

"We write to object to your characterization of the White House and Congress as 'puppets' of the Israeli government. Reasonable people can and do disagree with American policy related to the Middle East, and specifically American support for Israel.

"However, there is a line between thoughtful, reasoned, constructive disagreements and offensive hyperbole. Indeed, one may disagree with America's Middle East approach, but to assert that U.S. policy in such a complex and volatile region is the product of wholesale manipulation by a foreign government fails to take into account important US interests that are involved. Moreover, the image of the Jewish State as a 'puppeteer,' controlling the powerful U.S. Congress feeds into many age-old stereotypes which have no place in legitimate public discourse.

"We would have hoped that you might have made a more positive contribution to this issue."

Continued on next page

On 5 August Nader released the following reply addressed to Abraham Foxman:

Dear Mr. Foxman:

How nice to hear your views. Years ago, fresh out of law school, I was reading your clear writings against bigotry and discrimination. Your charter has always been to advance civil liberties and free speech in our country by and for all ethnic and religious groups. These days all freedom-loving people have much work to do.

As you know there is far more freedom in the media, in town squares and among citizens, soldiers, elected representatives and academicians in Israel to debate and discuss the Israeli-Palestinian conflict than there is in the United States. Israelis of all backgrounds have made this point.

Do you agree and if so, what is your explanation for such a difference?

About half of the Israeli people over the years have disagreed with the present Israeli government's policies toward the Palestinian people. Included in this number is the broad and deep Israeli peace movement which mobilized about 120,000 people in a Tel Aviv square recently.

Do you agree with their policies and strategy for a peaceful settlement between Israelis and Palestinians? Or do you agree with the House Resolution 460 in Congress signed by 407 members of the House to support the Prime Minister's proposal? See attachment re the omission of any reference to a viable Palestinian state – generally considered by both Israelis and Palestinians, including those who have worked out accords together, to be a sine qua non for a settlement of this resolvable conflict – a point supported by over two-thirds of Americans of the Jewish faith. Would such a reasonable resolution ever pass the Congress? For more information on the growing pro-peace movements among the American Jewish Community see: Ester Kaplan, "The Jewish Divide on Israel," The Nation, June 24, 2004.

*Enclosed is the "Courage to Refuse – Combatant's Letter" signed by hundreds of reserve combat officials and soldiers of the Israeli Defense Forces. It is posted on their web at: www.seruv.org.il/defaulteng.asp . One highlight of their statement needs careful consideration: "We shall not continue to fight beyond the 1967 borders in order to dominate, expel, starve and humiliate an entire people. We hereby declare that we shall continue serving in the Israel Defense Forces in any mission that serves Israel's defense. The missions of occupation and oppression do not serve this purpose – **and we shall take no part in them**" (Emphasis in original). Do you agree with these patriotic, front line soldiers' observation that Israel is dominating, expelling, starving and humiliating an entire people – the Palestinian people – and that in their words "the Territories are not Israel?"*

What is your view of Rabbi Lerner's Tikkun's call for peace, along with the proposals of Jewish Voice for Peace, the Progressive Jewish Alliance and Americans for Peace Now? As between the present Israeli government's position on this conflict and the position of these groups, which do you favor and why?

Do you share the views in the open letter signed by 400 rabbis, including leaders of some of the largest congregations in our country, sent this March by Rabbis for Human Rights of North America to Ariel Sharon protesting Israel's house-demolition policy?

Have you ever disagreed with the Israeli government's treatment of the Palestinian people in any way, shape or manner in the occupied territories? Do you think that these Semitic peoples have ever suffered from bigotry and devastation by their occupiers in the occupied West Bank, Gaza or inside Israel? If you want a reference here, check the website of the great Israeli human rights group B'T selem.

Since you are a man of many opinions, with a specialty focused on the Semitic peoples, explain the United States' support over the decades of authoritarian or dictatorial regimes, in the greater Middle East, over their own people, which is fomenting resistance by fundamentalists.

These questions have all occurred to you years ago, no doubt. So it would be helpful to receive your views.

As for the metaphors—puppeteer and puppets—the Romans had a phrase for the obvious—res ipsa loquitur. The Israelis have a joke for the obvious—that the United States is the second state of Israel.

How often, if ever, has the United States—either the Congress or the White House—pursued a course of action, since 1956, that contradicted the Israeli government's position? You do read Ha'aretz, don't you? You know of the group Rabbis for Justice.

To end the hostilities which have taken so many precious lives of innocent children, women and men—with far more such losses on the Palestinian side—the occupying military power with a massive preponderance of force has a responsibility to take the initiative. In a recent presentation in Chicago, former Israeli Prime Minister Ehud Barak made the point explicitly—Israel should take the initiative itself unilaterally and start disengaging from the West Bank and Gaza and not keep looking for the right Palestinian Authority. Amram Mitzna, the Labor Party's candidate for Prime Minister in the 2003 election, went ever further in showing how peace can be pursued through unilateral withdrawal. Do you concur with these positions?

Citizen groups are in awe of AIPAC's ditto machine on Capitol Hill as are many members of Congress who, against their private judgment, resign themselves to sign on the dotted line. AIPAC is such an effective demonstration of civic action—which is their right—that Muslim Americans are studying it in order to learn how to advance a more balanced Congressional deliberation in the interests of the American people.

Finally, treat yourself to a recent column on February 5, 2004 in The New York Times, by Thomas Fried-

man, an author on Middle East affairs, who has been critical of both the Israeli and Palestinian leadership. Mr. Friedman writes:

"Mr. Sharon has the Palestinian leader Yasir Arafat under house arrest in his office in Ramallah, and he's had George Bush under house arrest in the Oval Office. Mr. Sharon has Mr. Arafat surrounded by tanks, and Mr. Bush surrounded by Jewish and Christian pro-Israel lobbyists, by a vice president, Dick Cheney, who's ready to do whatever Mr. Sharon dictates, and by political handlers telling the president not to put any pressure on Israel in an election year—all conspiring to make sure the president does nothing."

These are the words of a double Pulitzer Prize winner.

Do you agree with Mr. Friedman's characterization? Sounds like a puppeteer-puppet relationship, doesn't it? Others who are close to this phenomenon have made similar judgments in Israel and in the United States.

Keep after bigotry and once in a while help out the Arab Semites when they are struggling against bigotry, discrimination, profiling and race-based hostility in their beloved adopted country the U.S.A. This would be in accord with your organization's inclusive title.

Sincerely,
Ralph Nader

A remarkably focused letter addressing the most toxic issue in American cultural and political life. I have heard very little about it, though it was made public on 7 August. The fact that I have heard so little, even from the ADL, suggests just how toxic the issue is for the lives and careers of those who are interested in the matters Nader addressed.

And then there is the issue of synchronicity. A couple times a week, in the early evening, I go out walking on the main street in town, a book tucked under one arm, usually the left one. Recently I have been stopping at a taco stand that has a small room behind it with six tables and good light. I sit at a plastic table in a plastic chair, ignore the insanely loud ranchero music on the juke box, and the sometimes rowdy patrons outside at the little taco bar, order a *Negra Modelo*, a good dark Mexican beer, and read for an hour or so.

Over the last few weeks at the taco stand I have read Chogyam Trungpa on *The Myth of Freedom and the Way of Meditation*, and most recently *How Can I Help, Stories and Reflections on Service* by Ram Dass and Paul Gorman. I have never been much for meditation, which is an understatement. But Trungpa is an interesting guy, and his use of the language is very sophisticated and very simple. I have had the paperbound book for so many years that the spine broke in half when I first opened it. I carry it around bound up with a thick rubber band.

On the first page showing in the second half of the broken book, page 111, I see I have underlined the sentence, "Unskillful action becomes irrelevant." In the next few pages I have underlined: "It requires tremendous discipline to avoid converting people ... Patience implies heroism in the sense of having nothing to lose ... [Do not be] inhibited by conventional morality or idiot compassion ... The more perfect you become, the more subtle your imperfections." That's pretty good stuff for a Tibetan.

Ram Dass was one of the Harvard fellows who followed Timothy Leary into the LSD experiments of the 1950s and then on into Eastern "wisdom" studies in the 60s and beyond. LSD fell by the wayside, but the guru phenomenon has continued to develop in the US and throughout the West. *How Can I Help?* is a look at "service" from the perspective of psychology and the religious traditions of East and West alike. On the back cover we are told, "Not a day goes by without our being called upon to help one another—at home, at work, on the street, on the phone. We do what we can. Yet so much comes up to complicate the natural response. Will I have what it takes? How much is enough? How can I deal with suffering? And what really helps, anyway?"

All these are practical questions relevant for revisionists, and those who oppose revisionists, to ponder. It is an act of "helping" to remove the burden of taboo from the consciousness of those we know—or know of. It is an act of "helping" to remove the social and personal stigma from those who have been wrongly charged with great crimes. We "help" when we argue for the right of all to freely express what they think and how they feel about issues that most interest them.

It might be said that in my work I should read more revisionist and fewer "religious" tracts. I suggest that revisionism (getting history into accord with the facts), should not be "inhibited by conventional morality" (the fear of defending Germans who have been wrongly condemned), or "idiot compassion" (buying every Jewish 'survivor' story at face value), and that I should ask every day "how can I help" those who have been, and are being, victimized. I suggest that it is all relevant to the work.

Which brings me to the book I took with me last night when I went walking with visions of beer and literature dancing before my eyes. It was a best-seller in the 1980s, *Getting to Yes: Negotiating Agreement Without Giving In*, by Roger Fisher and William Ury of the Harvard Negotiation Project. The paperback edition I have was printed in 1983. The pages are turning brown and the cover is beat up. I chose it because it occurred to me that in certain ways, introducing revisionist arguments to students, or a radio audience, people who know nothing about them, can be looked at as a "negotiation." It's something of a stretch, but the idea had caught my attention.

When I got to the taco stand I took a chair, ordered the *Negra Modelo*, and then looked at the back cover of *Getting to Yes*. There I read, among other blurbs: "*Getting to Yes* tells you how to separate the people from the problem." When I read that one sentence it was as if a little clap of thunder slapped at my brain. *Separate the people from the problem!* Exactly! And in the same instant I realized that

that is what had so struck me about Ralph Nader's reply to Abraham Foxman. Nader had separated the person who is Abraham Foxman from the problem he wanted to address—the politics of the U.S./Israeli alliance. Someone, somewhere, was trying to tell me something. I was in the mood to listen.

The pitch for the reader to buy *GettingTo Yes* on the back cover included "...focus on interests, not positions" and "...negotiate successfully with opponents who are more powerful, refuse to play by the rules, or resort to 'dirty tricks'." Is that on the mark for a revisionist—or what?

Who comes to mind immediately? We all know who they are, and who support them. But if we are going to "negotiate" about issues that both those folk and we ourselves are interested in, it might very well be a good idea to follow the precedents that have been presented to me over the last few weeks by such stalwarts as Chogyam Trungpa, Ram Dass, and Ralph Nader.

And just to add a touch of significant mystery to the tale, what did Jesus mean when he urged us to "love our enemies"? I have always thought it a very deep idea, while never quite understanding it. The idea of "negotiation" is in there someplace. If you are going to love your enemy, you are most likely going to have to talk to him. If you talk to him, and he talks to you, negotiation will be in the air. While I don't think Jesus would have intended us to behave with an "idiot compassion" toward those we see behaving badly, He might well have urged us to address the issue that makes enemies of us, not the personality of the people.

Or, to paraphrase the two Harvard capitalists of *Getting to Yes*, the participants in any negotiation [read—the participants in any intellectual or cultural struggle] should come to see themselves as working side by side, "attacking the problem," not each other. This is a moment in the world of revisionism where such matters are of particular significance.

ORGANIZATION/S OR LONE ACTORS? A GROWING CHALLENGE TO REVISIONISM

I have a letter from Lou Schier that addresses this simple, endlessly complicated, and probably irresolvable problem for revisionists—certainly in the short run. There has never been more dissension among revisionists than there is today. If you are online and get the various newsletters circulated by revisionists, you understand what I am speaking of. There are few among us, including myself, who has not contributed to this dissension.

Below is an edited text of Lou's letter to me. He may not say it all, but he says a good deal of it.

I skimmed your newsletter [SR107] attached to your last email and was disappointed that my advice doesn't do you any good. You agreed to enlist an experienced, mature volunteer to begin organizing for you. What happened? This person would be your partner. You would delegate to him and give him access to your experience, tools, and contacts. Perhaps you would give him a page of your newsletter for this task. You would need to share your influence.

My opinions may seem harsh, or as personal attacks on others, to those who have lost sight of our goals. Our biggest problems are the personalities of the leading activists for our cause for truth—and you are among them, Bradley. You all appear to be engaged in self-promotion using our cause as a means. Everyone promotes his newsletter, books, videos, efforts, etc. You maintain a mailing list of supporters on the promise that you are doing something. You are all on ego-trips. I can't think of one activist in the movement that this doesn't apply to.

And you are all failing. Why? Because there is no organization, like the former IHR, to magnify and focus the power of supporters across countries and generations. Individuals can build organizations, but they cannot replace them, and that is what they, and you, have been trying to do.

Individuals cannot replace organizations!

We need organizations in order to succeed. This is why I encouraged you to partner with a trusted and experienced volunteer to organize the campaign for you. I expect you to blaze the trail, to experiment and learn by trial and error, so that other speakers can follow your trail across the campuses of America. We need OUR OWN student chapters on campuses. Otherwise there will be nothing left after you are gone. This is the edifice, the organization, to your life that you should be building—newsletters and books are not enough. Otherwise, what will come of all your work?

You write that the title of The Campaign to Decriminalize Holocaust History was perhaps an error of judgment, that it was misnamed. That it is inappropriate for college campuses. I agree. Revisionism applies to U.S. history starting with Lincoln and the War of Succession. Change the title and broaden the purpose. I am not certain that changing it to The Campaign to Decriminalize World War II History is inclusive enough. That's for you to decide. But this is an

example of the process of learning and adapting I keep referring to.

You are using a "fringe issue," Holocaust revisionism, to develop a dialogue about larger issues. You have not claimed that a successful campaign on this one issue will save the world. The NRA thinks everything is OK as long as we are armed. The NA thinks everything is OK as long as we are White. Truth, Justice, Liberty, and Peace are in casual {causal?} relationship. Everything starts with Truth. All ruling class lies should be exposed. The Holocaust, Pearl Harbor, White Guilt, etc. are all important lies that support myths used to shape our lives, culture and politics.

The title of your Campaign to Decriminalize Holocaust History can be continued, or changed, but the campus organizations should serve to expose all ruling class lies. You can campaign on one issue and found a chain of student clubs to serve and promote the truth on all issues. They are not issues that are mutually exclusive.

Never assume, never hesitate to ask for help. You don't know what your message will mean to any particular individual. A book tour may not motivate anyone. A Holocaust revisionist campaign may motivate a few. Fighting for Truth, Justice, Liberty and peace will motivate many, many more people. If you can found campus clubs across America dedicated to liberty, or "free expression," you will get volunteers.

Remember. We adult volunteers are only the support group, or organization, for those who will do the real campus work. You and the students and their organization will do the real work. We are talking about two complementary organizations. Colleges will not support non-student clubs.

Writing & selling for the cause is simply not enough. The bottom line is that if courageous individuals like you, Zundel, Rudolf, Faurisson and the others die without leaving behind an organization, then everything you have accomplished goes on your headstone. And that will be it. You become, at best, a footnote in history rather than a force for changing history.

Organizations can be infiltrated, corrupted, misled, etc., which only argues that we should have more than one. This is why I advise you as I do. This is why you should advise Zundel in the same fashion. Zundel squandered his first opportunity to organize in Canada. When Zundel is eventually released he should seek organizational avenues for the credibility he has earned, and is earning, while he survives and fights from his jail cell.

Bradley—organize! Write, speak, and at the same time organize. If you don't, whatever you accomplish is going to disappear when you disappear.

D.S. (Lou) Schier

This letter, which was not written for publication though Lou said I could send it around, addresses perhaps the most troubling issue facing revisionism today. There is no "center" any longer. In the late 1970s and throughout the 1980s and early 1990s, there was an organizational center for all of us at the Institute for Historical Review. IHR no longer plays that role. There is no point to pointing the finger at anyone.

I recall that when the "troubles" began between IHR editorial staff and Willis Carto, I thought it would be good for the Institute to separate itself from the racialist, anti-Jewish, and sensationalism of the *Spotlight*. It wasn't that the *Spotlight*, etc. did not publish good stuff, but that it was a different order of publication, and expressed a different order of sensibility, than the *Journal of Historical Review*, and what the *Journal* represented.

Personally, I always liked Willis Carto. He always treated me fairly. He was generous with me. But I was never his confidant, and I never really understood the organizational situation at IHR, or, legally, what the money issue was all about. I still don't, regardless of the heated missives that fly back and forth via the Internet.

In any event, what I thought would be "best," came to be. Willis and the IHR parted ways, and it was the beginning of a catastrophe for all of us. It was not the end of revisionist work, but it was a catastrophe for the "movement." This illustrates how poorly I judged what the situation really was.

Earlier this week I had the opportunity to spend an evening with Mark Weber. Oftentimes we pass by one another at this function or that one, like ships passing in the night. It was a swell evening. We had business to discuss, but of course we also talked about how things are going generally. Mark observed that there is a real desire for "community" among revisionists, where there is none. While revisionist "names" are striking out at each other with an increasing ferocity via the Internet, those who support revisionist activists are increasingly asking that some kind of "community" be reestablished among us.

"There is no community among revisionists," Mark said. "It just isn't there."

He was stating the obvious. And in that moment memory flashed back to a very early IHR conference I attended, perhaps the second that was held, where I was asked to introduce Doug Christie, the long-time legal defender of Ernst Zundel. He was to be given IHR's first "free speech" award for his work in Canada. I didn't know Christie, so that afternoon we had a sit-down where I interviewed

him for half an hour or so. He was a very easy guy to like, and a very easy guy to admire.

That evening I introduced Christie to the assembled diners in the beautiful banquet room. The round tables were all covered with white cloths. Every seat was taken. A high good humor and enthusiasm pervaded the room. The applause for Christie, the abundant energy, the air of success and expectation—the sense of community—flooded the room on every side. There was a warmth and good fellowship that permeated the gathering. I was glad to be there, and I was certain we were doing something—all of us—that was needed, and that was good. The sense of community was very strong.

The other night Mark and I had other matters to discuss, so we didn't go on about "community," but on the drive back to Baja thought returned again and again to the problem of "community." Now, as I work on this newsletter, and go over Lou Schier's observations about organization, I see how community and "organization/s" are part of the same field. Community can exist without an overt organization among those who live side by side, but when the members of a certain "community" are scattered all over the nation, and the planet, organization is essential.

Community and organization is failing among revisionists for many reasons, not all of which, of course, originate with ourselves. This is a difficult business. We all know the situation. Ostracized by academics, media, politicians, and for the most part the general public itself, we have no position, no connections in high places, and no money. Some of us are in prison, others in exile to evade prison, while the rest who are activists continue our work without hope of reward or any kind of final "victory," but with only the understanding that we are on the right side of this important struggle.

At the same time, too many of us are divisive by nature—as might be expected of those who commit themselves to a struggle that cannot be won in our lifetime. Too many of us are too quick to insult those with whom we have some disagreement, large or small. And too many of us are too eager to feel insulted by others. There are many large egos in our "community," as is only natural in this kind of work, but many of these egos are terribly fragile in the face of criticism, or mere disagreement. Real community would give those among us who are so quick to insult and so quick to feel insulted, a sense of social security that is badly needed.

But as Mark observed, there is no revisionist "community." It no longer exists.

Which leaves open the question of organization/s. It would appear to me that if Schier is right, and I believe he is, it would be good if we were to think of organizations—in the plural. IHR is still with us, and has many, many supporters, if not as many as it did before. There are several other, smaller, and quite small, revisionist "centers" of interest, or circles of like-minded, like-feeling persons. These "communities," each a proto-organization, already exist. The members of each circle have their own point of view, their own principal interests. I count myself among those having a circle of interested supporters and volunteers—many of whom support other revisionists as well.

Schier's point would be that while there are many revisionists associated with many informal revisionist "communities," there are none associated with organizations that are doing organizational work. Without real organizations, he would say, our individual work will come to nothing.

I understand that argument, but don't buy it completely. Thomas Paine had no organization, but helped prepare the ground so that others would organize. Marx was not an organizer, but who prepared the ground for "organization" more thoroughly than Marx? Arthur Butz did not organize, or Robert Faurisson, or Harry Elmer Barnes. It would seem that there are those who are created to organize, and those others who are created to write, and speak, and play their individual roles in supporting organizations.

I'm afraid that I am of the latter, a less important—at this particular moment in time—creation. The difficulty for us right now is that we need organizers. We have thinkers, writers, scholars, speakers, activists. We have the tide of history on our side. We have everything—but we have no organizers. None, that is, who are inclusive by nature, rather than exclusive. I have been told that I am in a good position to organize revisionists.

But I'm not the guy. I do not have that kind of character. I don't have that kind of ambition. I am not well organized myself. I think I am the guy who Schier told some months ago to write and speak and allow others to do everything else. I think that writers and scholars such as Butz, Faurisson, Fritz Berg, Carlo Mattogno, Sam Crowell, Jurgen Graf, Serge Thion, and others too numerous to mention and/or whose names do not occur to me at this moment, have done the work that will overturn received opinion about the allegedly unique monstrosity of the Germans, as well as the moral basis for the U.S. alliance with Israel against the entire Muslim world and all good sense.

That work has been done. Some of us, myself among them, will do our best to take this issue to the public. One day, perhaps sooner than we have any good reason to suspect, there will appear one, or two, or more among us who will begin to organize what should be organized, building it on top of all the work that has been done and that is being done now. For myself, I fully expect Lou Schier's prognostication to come true. When I disappear, my work will almost entirely disappear with me. But the work of those like Faurisson and Butz and Berg and Thion and Mattogno and Crowell and Graf and Rudolf and all the rest of them—the work that I promote with my work, will remain.

It is quite clear to me, as O'Keefe has mentioned several times, that the other side has simply stopped all scholarly work in the face of revisionist arguments. Revisionist arguments have won the day in academia. No one in academia can say so. No one is willing to destroy his career by

addressing revisionist arguments. After more than a quarter century the first academic paper to address Butz's *Hoax of the 20th Century* has yet to be published. Not one paper in English, that I know of, has addressed any substantial part of Faurisson's work.

The academics have simply shut up about revisionist arguments. They understand the danger. If they do address any substantial revisionist text, when they finish with its failings, they will be left with what's left over. They just can't risk it.

Meanwhile, I am going to keep my eye out for the organizer/s among us. I have never thought before to do that. Lou Schier has impressed on me the need to do it. I don't expect any miracles, but I'm going to keep my eye out. I'm going to talk it up. I'm going to do what I can. Meanwhile, I'm going to write, speak, and take my bloody book, *Bones*, to the public, with the assumption that there is no light between promoting *Bones* and promoting revisionism. No matter the odds. As you will see below.

If we revisionists were willing, to address each other with the directness, the simplicity, and the formal good will with which Ralph Nader addresses Abraham Foxman, the possibility for revisionist "community" and organization would become significantly greater than it is now. But we are going to have to decide that we will address the problem, not the people.

ERNST ZUNDEL

On 5 August Ingrid informed her *Z-Gram* readers that for once she had "good news" about Ernst's legal nightmare.

We won our appeal in the Sixth Circuit Court!

In a seven page document, called an "Opinion", stamped "Not recommended for full-text publication", Circuit Judge Sutton summarized the three-panel judgment of the Sixth Circuit Court that Ernst was, and is, entitled to habeas corpus, and that the case will be remanded back to the Knoxville District Court to be unraveled and set right!

The first sentence reads, "Although the precise nature of the events that resulted in Ernst Zundel's deportation to Canada casts more shadows than light on this appeal, several initial facts are clear."

The judge then outlines in broad strokes the illegalities that were permitted in this "deportation" and cites the reasons why this case calls for another look as to exactly what happened—and why.

You can write to Ernst at the following address. When you're in prison, letters have a special importance.

Ernst Zuendel
Toronto West Detention Center
Box 4950, 111 Disco Rd
Rexdale, Ontario M9W 1M3
Canada

NOTEBOOK

On 28 April, when I was at Cal State Chico, the Web site for www.breakhisbones.com was hijacked by a third party unknown to me. I don't know how. Neither does anyone else. Except the hijacker, I suppose. In May and early June I had other issues to attend to, and I took it rather for granted that I would be able to straighten the matter out via routine back and forth with the hosting company. I was wrong.

Germar Rudolf advised me that the simplest thing to do would be to rename the site from a ".com" to a ".org" and get on with it. No one who had ever gone to the site would be able to find it until they learned the new address, but it did seem like the best thing to do. So I did it. I "pointed" the Bones site to Germar's ISP.

In early August Germar was notified that his own ISP had gotten complaints about his content and that his service would be cancelled immediately. Germar had to back up his own huge site, CODOHWeb, Breakhisbones, OutlawHistory, and all the other revisionist sites he is hosting. Or they would be lost in the cosmic bowels of the Internet. He did a real stand-up job of it. None of us lost anything. In 72 hours he was back up and running with a new ISP.

When my new Mexican Web technician tried to hook up my new Bones Web site to Germar's new ISP, he couldn't do it. There was some glitch that neither he nor Germar could figure out. No one else that Germar was hosting had any problems. Only me. Now the time issue was getting very serious. The new academic year was bearing down on me.

The third week in August I decided to take breakhisbones.org and outlawhistory.com to another server. On Thursday, 26 August, when I was in Los Angeles for the meeting with Mark Weber, I found that my new Mexican Web technician had breakhisbones.org up and running. It had taken 24 hours. It felt like something of a miracle. Now I could get to work on it.

I returned to Baja the next day and worked on the site, using the Dreamweaver program, Friday evening and all day Saturday. I wanted to reorganize and simplify the page. On Sunday when I sat down to continue the work, breakhisbones.org and OutlawHistory.com had both disappeared from the Web. The next day my Web tech-

nician came in and said he had never had such an experience before. Someone was horsing around with my sites. We couldn't get to the bottom of it.

As of this writing (26 August), breakhisbones.org is finally back online and I am working with it. I need three or four more days to get it right. OutlawHistory is still not up. I have lost about 30 days because of a deliberate sabotage of my Web sites by persons unknown. I think I have a way to track them down, I have a way to get some compensation from my previous hosting company, but I don't want to spend the time with that. I've lost too much time as it is.

A number of you have written to say that while you like *Break His Bones* as a book, you do not believe the title works. **"Good book, bad title,"** as a California man wrote recently. I'm rather of the same mind. I have some ideas for modifying the title when I reprint it. If you have any thoughts on improving the title it has now, or for a new title, I'll be glad to hear from you.

Received a note from Serge Thion saying that he had read in *Bones* that I was in Saigon in 1968. "*Funny, I was there too. On the Y Bridge, towards Cholon. Taking pictures ... .*" I didn't recall writing about Vietnam in *Bones*. It took me a while to run down the reference. It was in the final chapter where I wrote a couple paragraphs about walking one evening here in Baja after 9/11 and how thought recalled, out of the blue, the afternoon in the 8th District of Saigon, across the Y-Bridge from Cholon. I was on patrol with a company of the Ninth Infantry, making our way through the eerie, smoldering silence after the Americans had flattened the neighborhood with planes and artillery, and the only sound in the smoky air was that of coconuts falling from a few still-standing trees. So far as Serge and I know, we were there together that day.

A reader asks **"How can I join CDHH?"** The Campaign to Decriminalize Holocaust History is not a "membership" organization. It was created with the same idea as CODOH. It will draw volunteers to it one at a time, and we will do the work that needs to be done step by step. The first thing to do is to get the printed Statement of Principle out to students on campus, and to media. Because of the problems with ISPs mentioned above, OutlawHistory.com has not been online either. I expect it to be up this evening. We're that close.

Meanwhile, **those of you who have not received a printed copy of the 24-page Statement of Principle for CDHH,** drop me a line and I'll send you a copy. If it is a document you would like to help distribute, particularly on campus and to media, but anywhere, I will send you whatever number you'd like for fifteen (15) cents each, which is about what they cost to print.

I also have a small ad I would like to test in papers on campus.

THE CAMPAIGN TO DECRIMINALIZE WORLD WAR II HISTORY
www.OutlawHistory.com

This is the least expensive ad we can run. I would insert it one time each week, usually on Thursday. Pick your own campus paper. I will tell you the cost of the ad and take care of all insertion issues. Or—you can take care of it yourself. That would be the most efficient way. You would then keep me apprised of any story that develops, and I will follow up on it. This can lead to radio, print press, and possibly a speaking date. This is a very cost-effective way to create a story. Let me hear from you.

Some of you, when you send contributions, request that I not spend the time and money to reply to you with a letter of thanks. You want me to use my limited time on "more important" matters. You understand that I appreciate your contribution. You're willing to let it go at that.

It's not so time-consuming as it might appear. Here's how it works. Twice a month I write a one-page update on the work, and print out enough copies to send to each of you who have contributed during the previous fifteen or twenty days. I then initial each letter in red ink. You get a current update on the work, I am able to confirm receipt of each contribution I receive, and Paloma sends them out. If I were to send the update to some contributors but not others, it would create more bookkeeping for me, not less.

I very much appreciate the help you sent during August. Summer is always a difficult time for me, and this summer has been worse than usual. Because of the Web problems I wrote about above, I have not yet begun working on the "buzz" for *Break His Bones*. I will have begun that work by the time you receive this issue of SR.

Some of you certainly doubt my ability to do anything significant with *Bones* after all this time. Oddly, I feel certain that I can. And that it will create substantial rewards for us. In any event, I depend on you to keep me working here. There's no one else.

--Bradley

Smith's Report
is published by Bradley R. Smith

For your contribution of $39 you will receive 12 issues or SR.
In Canada and Mexico--$45
Overseas--$49

All checks & letters to:

Bradley R. Smith
Post Office Box 439016
San Ysidro, California 92143

Tel: & Fax: 1 800 348 6081
Cell: 619 203 3151
Voice: 1 619 685 2163
T & F: Baja, 011 52 661 61 23984
Email: bradley@telnor.net

[NOTE] I cannot reply to email messages sent via AOL.

Web: www.OutlawHistory.com